

THE
PREACHERS
CHARGE.

AND
PEOPLES DUTY.

About Preaching and Hearing
of the WORD.

OPENED

In a Sermon, being the first fruits of a publike
Exercise, begun in the Parish Church of *Lownd*,
for the benefit of the Island of Louingland
in *Suffolke*.

By JOHN BRINSLEY Minister of the Word
in great YARMOUTH.



LONDON,

Printed for ROBERT BIRD, and are to be sold by
Thomas Carre in Norwich. 1631.

THE PREACHERS CHARGE.

AND
PEOPLES DUTY.

About Treating and Hearing
of the Word.

OF THE
law person, being the first of a people
to be in the Parish of St. James,
for the benefit of the poor of that parish
in London.

By JOHN BRINSLEY, Minister of the Word
in St. James.



Printed for ROBERT BARNARD, Stationer,
in St. James, 1682.



TO THE RIGHT
WORSHIPFULL, SIR
JOHN VVENTVVORTH
of *Somerley-ton* in the County of
Suffolke, *Knight*: *sauiug health*
and eternall happinesse.

Right Worshipfull,



Here send you the first fruits of
your owne; your owne by coun-
tenance, your owne by mainte-
nance. What you heard with
attention, I questiō not but
you will willingly reuiue, and
in what concerne you, readily practise. The Charge
which is here opened is directly ours, but by conse-
quence yours, and whose not. The Preaching of the
Gospell being a publike worke, though it requires
not euery mans mouth, to preach it; yet his eare,
and his hand it doth, to receiue it, to vphold it. This
Arke of the new Couenant (more is the pity it should
be so frequently laid vpon the Cart) is properly for
our shoulders to beare, but yet none are debarred
from

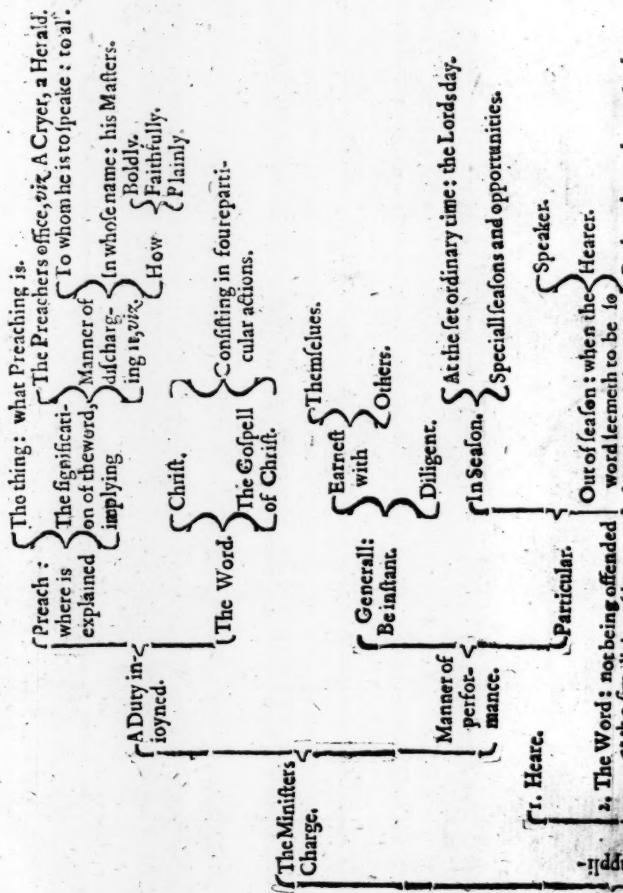
The Epistle Dedicatory.

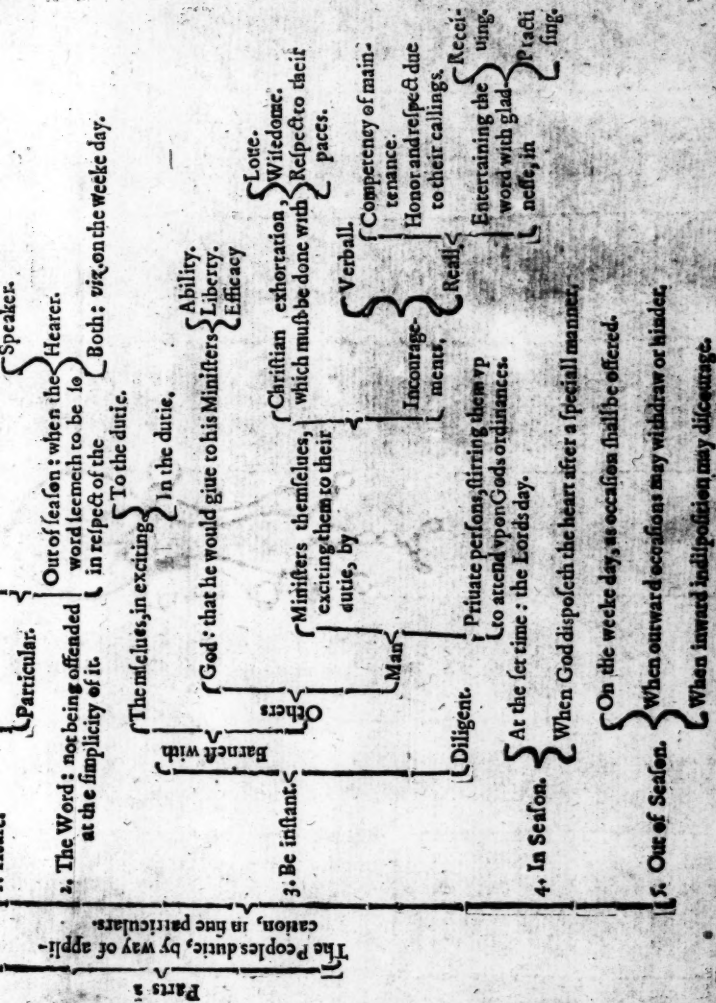
from touching of it. It is not only the liberty, but the duty of every private Christian to further the cause of the Gospel in what hee may, much more of them whom the Common-wealth calleth forth for publike imployments; I blesse God that I haue no need to presse this charge vpon your particular, or if I doe, my arguments must bee commendations. The bellies of the poore of these parts blesse you already in these times of scarcity, I hope some of their soules shall blesse you for the Bread that perisheth not. This religious exercise which God hath made you the instrument to execute, and I hope to continue, shall honour you in the eyes of God and his Saints. The Lord make it as prosperous as it is needfull, and giue you the true comfort of it here, and hereafter;
So prayeth

Your Worships euery in the Lord

JOHN BRINSLEY.

A Table for the Prophets chamber.





THE
PREACHERS
CHARGE:

AND,
PEOPLES
DV TIE.

2 TIM. 4.2.

*Preach the Word, be instant in season, out of
season.*



In all solemn Assemblies, and pub-
like meetings vpon ciuill affayres,
the first act, vsually, is to open
and reade the Commission which
may warrant the businesse to bee
vndertaken. This course I haue
thought good to obserue and fol-
low, in making entrance vpon this
holy and religious Exercise: First,
to open vnto you the Commission, which may warrant
and beare out the duty wee are now to goe about; and
that, not onely in the substance, but also in the circum-
stance.

In this Exercise there are but two things subject to
B question:

D The Preachers Charge.

question: the Exercise it selfe, and the season for the performance of it.

The Exercise it selfe, The *Preaching of the Word*, Carnall minded men, who favour not the things of God, will happily conceive of it, at the least, as not so necessary: The season for the performance of this Exercise (being on the weeke day,) others perhaps will censure it as not expedient. To both these the Spirit of God, in the words I have now read, giveth vs an expresse warrant; and that not by way of allowance onely, but by way of iniunction; as of things that not onely may bee done, but must bee done. To the Exercise it selfe, [*Preach the Word,*] not onely a toleration, but a peremptory command. To the circumstance of time, the season for the performance of it, [*Be instant in season, out of season:*] No season vnseasonable for this so necessary a duty: Even that which may seeme to carnall reason, to flesh and blood to bee out of season, is yet seasonable. Though it may seeme vnseasonable to the hearers, yet it is seasonable in the speaker. This is Saint Pauls charge to *Timothy* in particular, and in him to all the Ministers of the Gospel. [*Preach the Word, be instant in season, out of season.*]

Divis.

In this Apostolicall charge, there are two things present themselves to our consideration, *The duty inioyned;* and, *The manner of discharging it:* The Duty that is inioyned, is, Preaching of the Word, *Preach the Word:* The Manner how this duty must be discharged, is, With earnestnesse and diligence, with vndaunted resolution, with indefatigable industry; *Be instant in season, out of season.*

To begin with the Duty it selfe: *Preach the Word.* This is a Duty imposed by God vpon all the Ministers of the Gospel:

Bo. 2.

They must Preach the Word.

This is the charge, we see, which *S. Paul* here imposeth vpon his sonne *Timothy*, and he doth it with as much seriousness and earnestnesse as possibly can be conceived.

The Preachers Charge.

3

I charge thee before God, and the Lord Iesus Christ, who shall indge the quicke and the dead at his appearing, and his kingdom, Preach the Word. Did you euer heare a charge set on with more pressing arguments, with more compulsive and commanding perswasions? I, but in imposing this charge vpon *Timothy*, doth not Saint *Paul* deale, as our Sauour saith of the Scribes and Pharisees, who *binde heauy burdens vpon other mens shoulders, but they themselves will not moue them with one of their fingers?* Nothing lesse: What he imposeth vpon *Timothy*, he conceiue and acknowledge to be as deeply charged vpon himselfe: *Necessity is laid vpon me, yea, Woe is vnto mee if I Preach not the Gospell.* So deeply did this great Doctor of the Gentiles account himselfe to stand charged with this Duty. There was a Necessity lay vpon him for the performance of it; that Necessity backt with a Woe if hee should neglect it. The like Necessity, the like Woe lyeth vpon all the Ministers of the Gospell in their severall places and stations: They must Preach the Word: Woe is vnto them if they doe it not: I must not dwell vpon confirmation. This was the first and the last charge which our blessed Sauour gaue to his Apostles, when he was to send them forth into the world after hee had told them whither they should goe; the first charge he giueth them, is, *As ye goe, Preach.* When hee himselfe was to leaue the world, and to take his last farewell of them, the last charge he giueth them, is, *Goe ye into all the world, and preach the Gospell to every creature.* Preaching of the Gospell was the Alpha, and the Omega in their Apostolical Ministrations; and it is one of the maine businesses which the Ministers of the Gospell must attend vnto; They must *Preach the Word.*

Verse 1.

Mat. 23. 4.

1 Cor. 9. 16.

Mat. 10. 7.

Mark. 16. 15.

1 Cor. 1. 17.

By way of explication, and illustration, I will here unfold vnto you two things: What is meant by *Preaching*; what by the *Word*.

For the first: To Preach in a generall and large accepti-
on of the Word, is to declare, or any wayes make

What Preaching is.

B 2

knowne

Psal. 19. 1.

Wherein the
office of the
Ministers of
the Word
consists.

1 Sam. 12. 23.

Jer. 15. 19.

knowne the will of God vnto man: In this sense euery declaration of the will of God, be it by any of his Mercies, Chastisements, Iudgements, Creatures, may improperly be called Preaching: *The heauens declare the glory of God, and the Firmament sheweth his handy work.* Neuer a Creature in heauen and earth but readeth a Lecture, preacheth to the eye of the beholder, the mercie, wisdom, power and goodnesse of God: And so in this generall sense, Reading may also be called Preaching. But more specially and properly, in the ordinary phraze of the Scripture, Preaching importeth a Ministeriall action, wherein the will of God is made knowne to the Church, after a speciall manner, by the Ministers of the Gospell. To speake distinctly: The Ministers of the Word, being Agents betwixt God and his people, their office consisteth in two things: 1. In dealing with God for the people. 2. In dealing with the people for and from God. First, they are to deale with God, for and on the behalfe of the people; to be, as it were, their *Mouths vnto God*, in putting vp their suits, and supplications, and thanksgiuings vnto God, in expressing their desires vnto God, to pray for them: *God forbid that I should sinne against the Lord, in ceasing to pray for you,* saith Samuel vnto the people. And secondly, as they are to be the peoples mouth to God, in praying for them, so they are to be *Gods Mouth* to the people, in instructing them, in declaring his will to them: *If thou take away the precious from the vile, thou shalt be, as it were, my mouth,* saith the Lord to the Prophet Jeremy. The Prophets of God, the Ministers of the Word, are Gods mouth, whereby he speakes, and makes knowne his will to his people. The will of God is made knowne to the Church, by the Ministers of the Gospell, two wayes: By *Visible signes*, by *Audible voyce*.

By *Visible signes*: The Sacraments, which, being presented to the Church by hands of the Ministers, are as visible words to make knowne and ascertain to euery beleeuer, the eternall gracious purpose, the euerlasting good

will

will of God towards him in his Sonne.

But secondly, and principally, by *Audible voyce*: By Audible voyce the will of God is declared to the Church by the Ministers of the Word in two Ministeriall actions; In Reading; in Preaching: In Reading the Text, the letter of the Scriptures; in Preaching, interpreting, expounding, applying them to the edification of the Church: Both these Ministeriall actions you haue ioyned together in the practice of *Exa* and the Leuites in *Nabe*. Nch. 8. 8. *They read in the booke, in the Law of God distinctly, and gave the sense, and caused the people to understand the reading.* That which we haue here to deale withall, is the last of these Ministeriall actions, Preaching, properly so called, which, to speake shortly and fully, is an action of the Minister of the Word, soundly interpreting and opening the sense of the Scriptures by the Scriptures, with Application of them to the vse of the Church by Doctrine, Instruction, Exhortation, Reproofe, Conviction, Comfort.

This is properly *Preaching*: You now see the thing: Looke we backe a little vpon the word, that will afford vs something worthy our obseruation, *Preach*; the word in the originall is *κρυζειν*, a word borrowed from publication like *Cryers* or *Heralds* sent from Kings, Princes, States, to proclaime and make knowne their mindes, edicts, determinations vnto others. The Metaphor is no lesse elegant than fruitfull: it readeth vs, the Ministers of the Gospel, a double lesson: First, what our office is: Secondly, how we are to behaue our selues in the discharge and execution of that office: It first putteth vs in minde *what our office is*: We are *Cryers*, *Heralds*, sent from the Lord of Hostes, the King of heauen, from God himselfe, to declare and proclaime his will to the Church. This was the office of *Iohn the Baptist*, he was a *Cryer*: *The voyce of a Cryer in the wilderness*: A *Cryer* sent to proclaime to the world the coming of the Messias, to worke the redemption of his people. This was the office

The signification of the word *κρυζειν*, *Preach*.

Ministers are *Criers*, *Heralds*.

Mat. 3. 3.

office of the Apostle Saint Paul: he was ordayned to bee a Preacher and an Apostle, as himselfe telleth vs: 1 *Tim.* 2. 7. 2 *Tim.* 1. 11. a Preacher: the word in both places is *κηρυξ*, a Cryer, a Herald; one sent from God to proclaim and make knowne to the Gentiles the glad tidings of saluation by Christ. This is our office: and secondly, it putteth vs in minde, *How wee are to behaue our selues in the discharge and execution of this office*, in declaring the will of God to the Church; and that in three particulars: To whom we are to speake; In whose name we are to speake; and, How we are to speake:

I. To whom we are to speake; generally to *All*: Cris-
 1. They must de-
 liuer the will
 of God to All.
 2. King. 18. 27. 1. To whom we are to speake; generally to *All*: Cris-
 2. 1. To whom we are to speake; generally to *All*: Cris-
 3. 1. To whom we are to speake; generally to *All*: Cris-
 4. 1. To whom we are to speake; generally to *All*: Cris-
 5. 1. To whom we are to speake; generally to *All*: Cris-
 6. 1. To whom we are to speake; generally to *All*: Cris-
 7. 1. To whom we are to speake; generally to *All*: Cris-
 8. 1. To whom we are to speake; generally to *All*: Cris-
 9. 1. To whom we are to speake; generally to *All*: Cris-
 10. 1. To whom we are to speake; generally to *All*: Cris-
 11. 1. To whom we are to speake; generally to *All*: Cris-
 12. 1. To whom we are to speake; generally to *All*: Cris-
 13. 1. To whom we are to speake; generally to *All*: Cris-
 14. 1. To whom we are to speake; generally to *All*: Cris-
 15. 1. To whom we are to speake; generally to *All*: Cris-
 16. 1. To whom we are to speake; generally to *All*: Cris-
 17. 1. To whom we are to speake; generally to *All*: Cris-
 18. 1. To whom we are to speake; generally to *All*: Cris-
 19. 1. To whom we are to speake; generally to *All*: Cris-
 20. 1. To whom we are to speake; generally to *All*: Cris-
 21. 1. To whom we are to speake; generally to *All*: Cris-
 22. 1. To whom we are to speake; generally to *All*: Cris-
 23. 1. To whom we are to speake; generally to *All*: Cris-
 24. 1. To whom we are to speake; generally to *All*: Cris-
 25. 1. To whom we are to speake; generally to *All*: Cris-
 26. 1. To whom we are to speake; generally to *All*: Cris-
 27. 1. To whom we are to speake; generally to *All*: Cris-
 28. 1. To whom we are to speake; generally to *All*: Cris-
 29. 1. To whom we are to speake; generally to *All*: Cris-
 30. 1. To whom we are to speake; generally to *All*: Cris-
 31. 1. To whom we are to speake; generally to *All*: Cris-
 32. 1. To whom we are to speake; generally to *All*: Cris-
 33. 1. To whom we are to speake; generally to *All*: Cris-
 34. 1. To whom we are to speake; generally to *All*: Cris-
 35. 1. To whom we are to speake; generally to *All*: Cris-
 36. 1. To whom we are to speake; generally to *All*: Cris-
 37. 1. To whom we are to speake; generally to *All*: Cris-
 38. 1. To whom we are to speake; generally to *All*: Cris-
 39. 1. To whom we are to speake; generally to *All*: Cris-
 40. 1. To whom we are to speake; generally to *All*: Cris-
 41. 1. To whom we are to speake; generally to *All*: Cris-
 42. 1. To whom we are to speake; generally to *All*: Cris-
 43. 1. To whom we are to speake; generally to *All*: Cris-
 44. 1. To whom we are to speake; generally to *All*: Cris-
 45. 1. To whom we are to speake; generally to *All*: Cris-
 46. 1. To whom we are to speake; generally to *All*: Cris-
 47. 1. To whom we are to speake; generally to *All*: Cris-
 48. 1. To whom we are to speake; generally to *All*: Cris-
 49. 1. To whom we are to speake; generally to *All*: Cris-
 50. 1. To whom we are to speake; generally to *All*: Cris-
 51. 1. To whom we are to speake; generally to *All*: Cris-
 52. 1. To whom we are to speake; generally to *All*: Cris-
 53. 1. To whom we are to speake; generally to *All*: Cris-
 54. 1. To whom we are to speake; generally to *All*: Cris-
 55. 1. To whom we are to speake; generally to *All*: Cris-
 56. 1. To whom we are to speake; generally to *All*: Cris-
 57. 1. To whom we are to speake; generally to *All*: Cris-
 58. 1. To whom we are to speake; generally to *All*: Cris-
 59. 1. To whom we are to speake; generally to *All*: Cris-
 60. 1. To whom we are to speake; generally to *All*: Cris-
 61. 1. To whom we are to speake; generally to *All*: Cris-
 62. 1. To whom we are to speake; generally to *All*: Cris-
 63. 1. To whom we are to speake; generally to *All*: Cris-
 64. 1. To whom we are to speake; generally to *All*: Cris-
 65. 1. To whom we are to speake; generally to *All*: Cris-
 66. 1. To whom we are to speake; generally to *All*: Cris-
 67. 1. To whom we are to speake; generally to *All*: Cris-
 68. 1. To whom we are to speake; generally to *All*: Cris-
 69. 1. To whom we are to speake; generally to *All*: Cris-
 70. 1. To whom we are to speake; generally to *All*: Cris-
 71. 1. To whom we are to speake; generally to *All*: Cris-
 72. 1. To whom we are to speake; generally to *All*: Cris-
 73. 1. To whom we are to speake; generally to *All*: Cris-
 74. 1. To whom we are to speake; generally to *All*: Cris-
 75. 1. To whom we are to speake; generally to *All*: Cris-
 76. 1. To whom we are to speake; generally to *All*: Cris-
 77. 1. To whom we are to speake; generally to *All*: Cris-
 78. 1. To whom we are to speake; generally to *All*: Cris-
 79. 1. To whom we are to speake; generally to *All*: Cris-
 80. 1. To whom we are to speake; generally to *All*: Cris-
 81. 1. To whom we are to speake; generally to *All*: Cris-
 82. 1. To whom we are to speake; generally to *All*: Cris-
 83. 1. To whom we are to speake; generally to *All*: Cris-
 84. 1. To whom we are to speake; generally to *All*: Cris-
 85. 1. To whom we are to speake; generally to *All*: Cris-
 86. 1. To whom we are to speake; generally to *All*: Cris-
 87. 1. To whom we are to speake; generally to *All*: Cris-
 88. 1. To whom we are to speake; generally to *All*: Cris-
 89. 1. To whom we are to speake; generally to *All*: Cris-
 90. 1. To whom we are to speake; generally to *All*: Cris-
 91. 1. To whom we are to speake; generally to *All*: Cris-
 92. 1. To whom we are to speake; generally to *All*: Cris-
 93. 1. To whom we are to speake; generally to *All*: Cris-
 94. 1. To whom we are to speake; generally to *All*: Cris-
 95. 1. To whom we are to speake; generally to *All*: Cris-
 96. 1. To whom we are to speake; generally to *All*: Cris-
 97. 1. To whom we are to speake; generally to *All*: Cris-
 98. 1. To whom we are to speake; generally to *All*: Cris-
 99. 1. To whom we are to speake; generally to *All*: Cris-
 100. 1. To whom we are to speake; generally to *All*: Cris-

2. In the name
 of God.

2. In whose name we must preach: Heralds speake
 not in their owne names, but in the names of them that
 send

The Preachers Charge.

send them : *Thus saith the great King, the King of Assur,* saith *Rabshakeb* to the Inhabitants of Hierusalem : *Must we speake to the Inhabitants of Iudah and Hierusalem, in the phrase of Heralds ; not in our name, but in the name of him whose messengers we are, in the name of God : Thus saith the King, the great King of baanem and earth.* Thus spake the Prophets of old, The Word of the Lord ; the burthen of the Lord ; Thus did our Saviour himselfe (as he was man) come vnto his people : *Blessed is he that commeth in the name of the Lord :* Thus were the Apostles to preach vnto the people : it is our Saviours owne charge to them a little before his ascension ; *That Repentance and remission of sinnes should bee preached in his name.* And those outcasts in the Gospell, when they would plead, as they thought, effectually for themselves, they doe it in this phrase, *Lord, Lord, haue we not prophesied in thy name.* Ministers must speake to the Lords people, not as Lords ouer them, but as messengers, as Heralds, in the name, in the authority of him that sendeth them : in the name of God.

3. How wee are to speake and deliuer the will of God to the people, namely, as Heralds should doe : How is that ? Why. 1. *Boldly* : 2. *Faithfully* : 3. *Plainly*. *Boldly*, as hauing authority, as representing the person of the Prince that sends them : *Faithfully*, neither adding to, nor detracting from what they haue received in instruction from their Masters : *Plainly*, that all they to whom they are sent, may heare and vnderstand their message : Thus should the Ministers of the Word behaue themselves in the dispensation of the Gospel, in preaching of the Word : Deliuer it,

1. *Boldly*, as standing in the place, representing the person of God himselfe ; not fearing the faces of them to whom they are sent : *Behold, I haue made thy face strong against their faces, and thy fore-head strong against their fore-heads, As an Adamant, harder than Flint, haue I made thy fore-head,* saith the Lord to the Prophet *Ezekiel*. Such an

vndaun-

The Minister's Charge.

Mat. 7. 29.

Tit. 2. 15.

Faithfully.

1 Cor. 11. 23.

Acts 20. 27.

1 King. 22. 14.

undoubted boldnesse, such an invincible resolution should there be in the Ministers of the Word, in deliuering the will of God to the people; in instructing, exhorting, conuincing, reproofing; they must doe it with boldnesse. They that preach Christ, must so preach him, as Christ himselfe preached, when hee was vpon the earth, as hauing authority: It is Saint Pauls charge, in expresse words, to Titus: *These things speake and exhort, and rebuke with all authority: iuxta rationis dominium*: that is, with a Ministeriall authority. In this, Christs preaching, and our preaching of Christ, differ; He preached, *as Christus ipse*, as hauing authority in himselfe, from himselfe: Wee must preach with *authority* too, but not as hauing authority in our selues, but with a deriued, a Ministeriall authority, deriued from him whose Ambassadors we are, whose person we represent: Preach with authority: Boldly.

2. Faithfully: Deliuer the will of God, his whole will, nothing but his will, neither adding to it, nor detracting from it: Thus did the Apostle Saint Paul preach and deliuer the will of God to the Churches: What hee deliuered to others, he first received himselfe; *I haue receiued of the Lord that which also I deliuered vnto you*. And as he received what he deliuered, so hee deliuered what he received; he kept nothing backe: *I haue not shunned to declare vnto you all the Counsell of God*: They are his owne words to the Elders of Ephesus at Miletum. Thus must we deliuer the Counsell of God, his revealed Will (for that is meant by *Counsell* in that place, not his secret Decrees and Purposes, but his revealed Will, specially his Counsell and Purpose touching the way and meanes of saluation, by Christ, and Christ alone) we must deliuer it faithfully; not adding to it, nor baulking any thing necessary to be knowne. Exemplary to vs is that resolution of the Prophet *Michaias*, when hee was sent for to prophesie before King *Ahab*: *As the Lord liueth* (saith he) *whatsoeuer the Lord saith vnto me, that will I speake*. Deliuer the will of God faithfully.

And

And thirdly, deliuer it plainly: *Heralds* speake distinctly with an audible voyce, in a knowne language, to the vnderstanding of those to whom they are sent: *Ruth* 2. 36. *when he was sent as an Herald to the people of the Jewes, he would not speake to them in the Aramites language, as Eliakim would haue had him, but in the Iewes language, that the people might vnderstand his errand. Thus must Gods Herald, the Ministers of the Word, in deliuering his Embassage, in preaching of the Word, they must speake plainly, distinctly, in a knowne language, to the capacity of the hearers: Thus did Ezra and the Levites, in that forenamed place: They read in the booke, in the Law of the Lord distinctly, and gaue the sense, and caused the people to vnderstand. And it is noted of the Apostles, at the day of Pentecost, as an exemplary president to the Ministers of the Gospell for ever: That Every man heard them speake in his own language: That is, they spake to euery man in his own language, not that the hearers heard that in diuers languages which they spake but in one, as some haue (not without some colour in the words) coniectured; for then (as Mr. Calvin vpon the place well obserues) the miracle had beene in the hearers, not in the speakers, whereas the *clowen tongues* rested vpon the Apostles, not vpon the people. *Their tongues were clowen*, they spake to the people in their owne languages, that they might vnderstand as well as heare: For a Herald to deliuer a message of importance in a strange language, which none vnderstand but himselfe, he had as good bee silent. They that take vpon them the preaching of Christ, must speake in the language of Christ, and the language of the people; they must speake plainly. This it is properly to Preach, *viz.* To deliuer the will of God, as *Heralds* doe the commands of their Masters: to speake vnto all: to speake in the name of God, with boldnesse, faithfulnessse, plainnesse. You now see the first question resolved and cleared: What is meant by Preaching: But what must we Preach? *The voyce faith saith, Cry: But what shall* *Esa. 40. 6.**

Plainly.

King. 8. 26.

27.

Neh. 8. 1.

Ag. 2. v. 6.

Gal. in loc. v.

we cry? That is the second thing to be unfolded: The text telleth vs, *The Word: The Word, We must Preach the Word.*

The Word taken two waies.

1. For Christ himselfe.

Ares. in text.

Ioh. 1. 1.

This word *ῥῆμα* (*the Word*) it admits of many and diuers significations in the Scriptures: In this place it may be taken two waies: First, for *Christ* himselfe, who is sometimes in the phrase of the Scripture called (*the Word*.) In the beginning was the Word: That is, the eternall sonne of God, the vncreated, essentiall Word of the Father. Christ is called *The Word* (to omit other more witty than solid coniectures) principally for two reasons: First, because he is the summe and substance of that Word, that first and great Word, that Word of words, the Word of promise made by God himselfe to his Church at the beginning; and afterwards, in effect, from time to time renewed and ratified vnto the Patriarchs: *The seed of the woman shall break the Serpents head:* The substance of this promise is Christ himselfe, the seed of the Virgin, in him this promise is verified and made good, and therefore called the Word: Secondly, he is (*the Word*.) because by him the will and purpose of God is made knowne to the Church, as our mindes are expressed to other men by our words; *Naman hath seene God at any time, but the onely begotten sonne of the Father, he hath declared him: Declared him: ἑξηγήσατο*, saith the Originall; the word signifieth to conduct, and direct, and leade a man, as it were, by the hand to the finding out of something that was hid before. The will of God was a thing that was locked vp in the brest of his secret counsell, a thing hidden from our eies, as the purpose of a mans heart is from the knowledge of another. Now Christ hath led vs to the knowledge of this will by declaring of it, as a mans words lead another to the knowledge of the intents and purposes of his heart, and therefore called *The Word*.

2. The Gospel

Secondly, by the Word, here wee may vnderstand the revealed will of God made knowne in his Word in the Scriptures: specially his will concerning his sonne, and the

The Preachers Charge.

11

the saluation of his people by him : *The Word of the Gospel* : The Gospell is called *(the Word)* the word *for* *the* whole Bible, euery part and parcell of it is the word of God ; but the Gospell is the pith, the marrow, the quintessence, the summe and substance of this word, and therefore called, by way of eminency, *The Word of the Gospell* : *That the Gentiles might heare the Word of the Go.* Acts 15.7.
spell : τὸ λόγον : the word by way of eminency : This is the Word which the Spirit of God is pleased to honour with so many honourable additions and compellations in the Scriptures ; sometimes calling it *the Word of life*, *the Word of eternall life* : *Master, thou hast the words of eternall life,* Ioh. 6.68, saith Peter to our Saniour. The Law is a *Word of death*, a killing letter : the Gospell is a *Word of life*, a quickening Word, giuing life, leading vnto life : Sometimes againe, the word of Truth : *In whom ye also believe,* Ephes. 1.13 : *ned after that ye heard of the Word of Truth.* Euery word of God is a true word, the Gospell is the word of Truth : Sometimes the word of the Kingdome : *Whensoever a man heareth the Word of the Kingdome.* The Word of the Kingdome, because by this Word, as by his Scepter, Christ ruleth like a King in the hearts of his people : and by this Word he maketh them Kings, bringing them by it, to the Kingdome of grace here, and of glory hereafter : Sometimes againe, the Word of saluation : *To you is the Word of this saluation sent,* saith Paul to the men of Antioch. The Word of saluation, because it is the power of God to saluation. There is a singular excellency and eminency in this word of the Gospell, and therefore here in the text, called *The Word*.

Now to which of these two interpretations we should incline, it matters not ; there is no materiall difference betwixt them ; Whether Christ, or the Gospell of Christ, all commeth to one : Christ is the subiect of the Gospell, and the Gospell is the doctrine of Christ ; the sense is still one and the same : That which Timothy and the Ministers of the Gospell must preach, is nothing but the Word, Gospell,

C 2

Christ,

Acts 8.5.

Acts 9.20.

1 Cor. 1.23.

1 Cor. 2.2.

Mark 16. 15.

Mat. 3.

Christ, the Gospel of Christ: They must preach Christ: Him did *Philip* preach vnto the Samaritans; He preached *Christ vnto them*. Him did *Paul* preach immediately after his conuersion; *Straightway he preached Christ in the Synagogues*: To this subject did he euer confine his preaching: *We preach Christ crucified*: Hee preached Christ; nothing but Christ: *I determined not to know anything among you save Iesus Christ*. Thus must wee preach Christ; and the Gospel of Christ: They are the expresse words of our Commission, *Goe Preach the Gospel*: Here is then the subject of our Preaching, nothing but Christ, the Gospel of Christ. True indeed, we must preach *Moses*; we must preach the Law; but how? Wee must Preach *Moses* as a harbinger to Christ; wee must Preach the Law, but in reference to the Gospel, that we may thereby, with *Iohn* the Baptist, *Prepare the way of the Lord, and make his paths straight*: that we may by this meanes leuell and smooth the way for Christ, that the offer of saluation by him may finde the better entertainment: That which we must principally eye and looke at in our Preaching, is, this Word, Christ, and the Gospel of Christ.

To preach Christ and the Gospel of Christ, is a great worke: if you would know what it is, it consisteth principally in foure Ministeriall actions: I will but name them:

To preach Christ, and the Gospel of Christ, consisteth in foure parts.

Luk. 24. 27.

Act. 2. 21. to 37

2 Cor. 5. 19, 20

1. In revealing of Christ, in laying open the truth of doctrine concerning Christ; his owne person; his two natures, Godhead and Manhood; his three offices, Kingly, Priestly, Propheticall; with the seuerall workes of either; the seuerall passages of his incarnation, birth, life, death, resurrection, ascension, intercession, comming againe at the last day.

2. In revealing the will of God concerning Christ: viz. that it is his will to save sinners by him, and him alone; that he hath set him forth as a meanes of reconciliation; that he hath given him as an all-sufficient sacrifice for the sinnes

finnes of the world: so making a generall offer and tender of Christ to all that will receive him as a Saviour, and a Lord.

3. In revealing *the way to come vnto Christ, and to God by him: viz. By faith*, and faith alone, which is the onely hand and instrument ordayned of God to apprehend and take hold of Christ, to apply the merit of his active and passive obedience vnto eternall life.

4. And lastly, in giving and applying Christ particularly to every poore penitent sinner: that is heauily laden vnder the burthen of sinne: Commanding him in the name of God to beleue in Christ, to receiue him as a Saviour, to take hold of him, and to rest vpon him: assuring him withall, in the name of God, that Christ dyed for him in particular, and that the merit of his death and passion belongeth to him, and shall be imputed vnto him; so by this particular application, forming Christ in the soule, from whence will follow a through change, and conuersion both in heart and life. This it is to *Preach Christ, and the Gospell of Christ*. And this is the duty which *S. Paul* here imposeth vpon *Timothy*, and which all the Ministers of the Gospell should principally be employed about.

I might here now giue you some reasons of the necessity of this duty of preaching the Word after this manner: To omit all other:

The reason of reasons is, because it is *the ordinance of Reas. God*; his *power vnto saluation*; that is, his powerfull instrument which he hath in his wisdom appointed and set apart for the working of the saluation of his people; for the begetting, beginning of grace, increasing of grace, perfecting of grace in the hearts of his chosen, and so consequently to bring them through grace to glory.

The time preuents mee, giue mee leaue now to passe from the duty it selfe, to the manner of performance: I shall make the application of both together. The manner how this important duty should bee discharged, is set

downe, first, *generally*, then illustrated and explyained more particularly : generally, [*Be instant*] particularly, [*In season, out of season.*] I will be brieft in all.

Be instant, *conside*, saith the originall : the word signifieth to stand to, or ouer a businesse : Our English word expresseth it fully, *Be instant* : To bee *instant* in a businesse, imports two things ; *Earnestnesse*, and *Diligence*. Thus

Ministers must be instant two wayes : must the Ministers of the Gospell be instant in preaching of the Word ; they must stand to, and stand ouer the worke 1. with earnestnesse : 2. with diligence.

First, they must be *instant and earnest* about this worke of Preaching the Word : Earnest, 1. *With themselves* ; 2. *with others*.

1. They must bee *earnest with themselves*, and that in stirring and exciting vp themselves to the worke, in putting themselves forward vpon this seruice : great need of earnestnesse this way.

There are many auocations which will be ready to diuert and turne vs aside, to call vs away, to plucke vs back from the worke : profits, pleasures, preferments, ease, quietnesse and the like : Flesh and blood will alwayes be whispering in our eares, as *Peter* in his Masters, *Master*, *sanour thy selfe*.

2. Besides these auocations, wee must make account to meet with many discouragements, many dangers, much hardship, Beares and Lyons in the way, stormes and tempests enow to make vs not onely to looke backe, but euen to leaue the plough of God in the open field.

3. Besides these discouragements, much resistance, much opposition : Euery *Paul* must make account to meet with an *Elimas* ; euery *Moses* with a *Iannes* and *Iambres* : Alwayes in one kinde or other, wee must make account to finde Satan standing at our right hands, when we are to goe about this worke, as hee stood at the right hand of *Iehoshuah*, to resist him, when he was to stand before the Lord to execute his office. Great need of earnestnesse to put our selves forward in a seruice where we shall meet with

Ministers must
be instant
two wayes :

1
Earnest, and
that

2
With them-
selves.

Reas, 1.

2

3

Zach 3, 1.

with so many auocations, so many discouragements, so much opposition: All our earnestnesse will bee little enough to make vs beare vp head against this tide. Strange it is how farre these haue preailed many times against the faithfull messengers of God, to the disheartning, almost to the silencing of them: It was the Prophet Ieremies owne case: such was the entertainment that he met withall, in the discharge of his office, that hee had euen resolved with himselfe *not to make mention of God, not to* Ier. 20. 9. *speake any more in his name.* It made him almost to silence himselfe from Preaching any more: and had not the Word bene in his heart, *as a burning fire shut vp in his bones* (as he there speakes) *hee had bene for euer silent:* Such defamations, such minting and coyning of slanderous reports, such catching at his words, such *watching* Ver. 10. *for his haltings,* such lying in wayt to intrap him, (as himselfe telleth vs in the next verse) that he had euen resolved to turne his backe vpon his office. If any of the Messengers of God meet with better measure in the discharge of their duties, it is more than God hath promised them, or they can promise to themselves. Great need therefore to stand vp to the worke, that wee may overlooke and overleape all these blockes that lye in the way: Great need to be earnest, euen to offer a kinde of holy violence to our selues to stirre vp our selues to the worke. Euen as the Cocke, the true Embleme of a Minister of the Word, first awakens himselfe by the clapping of his wings, that hee may awaken others by his crowing; so must wee offer a kinde of holy violence to our selues to awaken and stirre vp our selues to the worke of our Ministry, that being stirred vp our selues first, wee may

2. Awaken and stirre vp others: Ministers must bee instant and earnest with others as well as with themselves, offer violence to others, in Preaching the Word, as well as to themselves. The Kingdome of heauen should suffer violence as well in the speaker, as in the hearer: in the

Luk. 14. 33.

Iude 23.

Esa. 55. 1.

the mouth of the one, as in the heart of the other: It is the charge which the Master of the Feast giueth vnto his seruant, when hee sendeth him forth into the high wayes to fetch in guests to the Supper; *Compell them to come in.* Thus should wee Preach the Gospell, inuite men to the participation of Christ with commanding arguments, with compellive perswasions, so as to take no deniall. So should we deale with the soules of men, as the Angels did with the bodies of *Lot* and his family, plucke them as fire-brands out of the flames, and that with a holy violence. It is the charge which the Lord giueth to the Prophet *Esa. 55. Cry aloud, spare not:* Great reason the Ministers of the Word should Cry aloud, they often speake vnto dead men, such as are *dead in trespasses and sinnes*: Doe we see men sleeping and snoring securely in their natural states and conditions, without sense, without remorse, *Cry aloud: Maledictum silentium quod hic committit*; Cursed silence that now spares to speake: Doe wee see men walking on securely in the paths of hell and of death, lining in any sinfull course, posting on to hell and destruction, *Cry aloud, spare not: Crudelis misericordia*; Cruell is that mercy that suffers a man rather to bee drowned than to pull him out of the water by the bayre of his head. Thus must wee *omniū* be instant about this worke of our Ministry, bee earnest both with *our selues* and *others*:

2
Ministers
must be dili-
gent.

Acts 18. 25.

Ecclel. 11. 6.

Secondly, we must be instant againe, that is, *Diligent*: *omniū, Sta cum diligentia*, so the Syriacke renders the word in this place, Stand to the worke with diligence. Ministers must be *diligent*, as well as earnest. This is the commendation of that eloquent *Apollon*, he was not only *feruent in the spirit*, but also, *hee spake and taught diligently the things of the Lord*. Ministers, in the dispensation of the Gospell, are Gods seedf-men to sowe the seed of eternall life in the hearts of his chosen. Now it is the seedf-mans charge, giuen by the Preacher; *In the morning sowe thy seed, and in the evening let not shine hand rest.* The Preaching

ching of the Word must be a Ministers worke, his daily worke, not his recreation; a continuall worke: We are Gods Husbandmen, his people are his tillage, as Saint Paul maketh the comparifon: Now it is the Husbandmans portion, *redit labor altius in orbem*; his worke goeth round in a circle, it is neuer at an end; Spring, Summer, Autume, Winter, no vacation in any: They that put their hands to Gods Plough, must put on an indefatigable resolution to follow the worke with diligence: It is the reason which the Apostles giue, why they would haue Deacons chosen to take care of their poore; because (say they) *We will give our selues continually to prayer, and to Preaching of the Word*: *οἱ ἡμεῖς τῷ πρὸς κυρίον, ἰν ἡμῖν*, saith the vulgar Latine, wee will be instant in it, attend vnto it. Thus must wee, whom God hath honoured so farre as to make vs dispensers of his sacred mysteries, we must *οἰκονομεῖν*, attend vpon the worke, stand to it, be instant in it, first, with Earnestnesse; secondly, with Diligence.

1 Cor. 3. 9.

Acts 6. 4.

This in generall: more particularly, *Be instant in season, out of season*: *ἐν καιρῷ, καὶ ἔξω καιροῦ*: I will bee briefer in both.

In season, tal ken 2. way es.

In season; the word may be vnderstood two wayes:

1. It may be taken for the ordinary set time appoynted and set apart for this exercise: The ordinary time set apart by God himselfe for this duty, is the *Sabbath day*, the *Lords day*: And then to Preach the Word, is to Preach it *in season*. The Sabbath was, and the Lords day is a *signe of sanctification* vnto the people of God; neuer are the meanes of sanctification so properly in season as then. This season did our Saviour and his Apostles usually obserue. Before his resurrection they went into the Synagogues and taught vpon the Sabbath dayes: After his resurrection, they met together euery first day of the weeke, vpon the Lords day, as at the day of Pentecost, and at other times. And this season the Ministers of the Gospell are to obserue after a speciall manner. In this there is a

I For the set time, the Lords day.

Exod. 31. 13. Ezek. 20. 12.

Mark 6. 2. Luk. 4. 16, &c. A. 2. 13. 14.

A. 2. A. 2. 0. 7.

D

difference

difference betwixt the word of God and that Mannah which came downe from heauen in the wildernesse; that fell vpon euery day of the weeke except the Sabbath, this spirituall Mannah neuer falleth so seasonably as then.

2. *In season*: that is, at such times and seasons when the Word may be most acceptable, most profitable vnto the hearers. There are certaine *seasons* when the Word is likely to finde better acceptance and entertainment, to take place rather than at other times: as, *viz.* when men are humbled vnder the hand of God, when the heart is broken vnder some great affliction or other, whether present or feared; that is a season when the Word is like to finde easier passage, and to make a deeper impression: So againe, when the heart is warmed and melted with the fresh apprehension of some new merrey, that is a *season* when the Word is likely to finde a wide and effectually doore opened to it to let it into the soule: So againe, there are certaine *seasons* when some particular doctrine is more seasonable, than others: As to minister comfort and consolation to an afflicted dejected soule: when the heart is pricked, wounded, when the spirit is broken vnder the apprehension of sinne and Gods wrath due to it, then to preach, comfort is like the powring in balsome into a bleeding wound, or like a showre of raine falling vpon the new mowne grasse; it is a *word in season*. Now Ministers should obserue, and watch, and apply themselves to these seasons. We know what commendation the Wise-man giueth of words thus spoken in season, *How good is a word in due season?* And againe, *A word spoken fitly*, (*Superius* saith the original, *spoken vpon his wheeles*; that is, with a due concurrence and obseruation of all circumstances, of time, place, person, and the like, which are as the wheeles vpon which our words and speeches should runne) *is like apples of gold with pictures of silver*, both delectable & profitable. Herin should the wisdom of the Ministers of the Word be exercised in taking hold

Prou. 15. 23.

Prou. 25. 11.

AMEN BY

The Preachers Charge.

19

hold of these opportunities to improve them for the best advantage, that they may minister a word in due season.

They must be instant in season; and 2. *Out of season.*

What, is the Word ever *out of season*; that which seasoneth all other things, is that ever vnseasonable?

Ans. In it selfe, in truth it is not; but in the opinion of men, in the eye of carnall reason, in the iudgement of flesh and blood it seemeth sometimes to be *out of season*. *Out of season* three wayes, in three respects: 1. In respect of the speaker: 2. In respect of the hearer: 3. In respect of both.

First, in respect of the *Speaker*, the Minister himselfe, the Preaching of the Word seemeth to bee *out of season*, when his ease, his pleasures, his profits, his worldly employments, some vnnecessary vocations or other, draw him another way. When there is no constraint, no necessity of Preaching, the Law of the Land requires it not, neither is there any benefit, but perhaps danger likely to accrew to himselfe by Preaching (as in times of persecution) then it may seeme to him to bee *out of season*.

In respect of the *Hearer*, when their Farmes, their Oxen, their particular calling, domesticall employments, perhaps sports, pastimes, recreations draw them another way: When they cannot repayre to the hearing of the Word without some paines, without some hardshipp in respect of the season, the weather, (*as it falleth out this morning,) or otherwise, then the Preaching and hearing of the Word, seemeth to them to be *out of season*.

Thirdly, in both *Speaker* and *Hearer*, it may seeme *out of season*. When it is preached not onely at the set ordinary times, vpon the Sabbath, the Lordsday, but also at other times, vpon other occasions, vpon the weeke day: then flesh and blood will be ready to thinke it as a shewne of raine in the midst of Haruest, *out of season*. Now at these times, which to carnall reason may seeme vnseasonable, must the Ministers of the Gospell stand vp to the

Out of season

So the Word seemeth to be three wayes.

In respect of the Minister;

Hearer.

* A snowy morning.

To both.

vpon this ordinance of God : I call it his *ordinance* : and so it is as well in the hearer, as in the speaker : *Faith cometh by hearing, and hearing by the word of God. Hearing, by the word of God* ; that is, by his ordinance, by his commandment, as Mr Beza most naturally interprets the word. Attend vpon it therefore, and that because it is his ordinance. There is a great deale of force and strength in this argument, to perswade men to attend vpon the hearing of the Word preached, because it is Gods owne ordinance. A man may alwayes expect to finde God when he seeketh him in his owne way. Then may a man comfortably assure himselfe of a blessing, when hee seeketh it in the ordinance of God, in that way which God himselfe hath chalked out, and appointed for that end and purpose. It is the ordinance of God that maketh euery thing to bee vlesfull vnto vs, that maketh euery comfort to bee comfortable, that maketh euery meanes of our good to be helpfull and seruiceable to vs : Why doth bread nourish vs more than the grasse of the field ? It is Gods *ordinance*. There is a *word* of command that goeth along with the one, and not with the other, which hath ordained, appointed, and set it apart for that particular vse, and hath giuen it a speciall efficacy for that end and purpose. Now such a *word* there is in this ordinance of God, the Preaching and the hearing of the Word: God hath, in his counsell and purpose, set it apart, as the onely ordinary meanes for the beginning, increasing, perfecting the worke of grace in the hearts of his chosen, and so to be his *power vnto saluation* ; and hath giuen it a speciall efficacie for this end and purpose. Surely, if men did but seriously consider, and certainly beleue this, they would wait and depend vpon it with more confidence, with more assurance of successe.

What is the maine reason why men make so little account of it, and reape so little benefit by it.

Amongst others, this I take to be the principall, they doe not esteeme it, nor attend vpon it as Gods ordinance,

Rom 10:17.

Beza annot. in locum.

Math. 4:4.

but as mans ordinance. If they come to the hearing of the Word, they looke vpon it with a squint eye, they come to it out of some base, by, sinister respect, and not in obedience to God, to wait vpon him in the vse of his ordinance: And this it is that hinders the fruit, the efficacy of it, that they doe not finde the *arme of the Lord revealed to them in this ordinance*. This day you haue heard it, that *Preaching*, and so by necessary consequence, *Hearing*, is the ordinance of God himselfe; and therefore bee exhorted to submit and to subiect yourselues vnto it, to come to it, to wait, attend, depend vpon it as his ordinance.

Esa 53.1.

Vse 2.

The Word;
without of-
fence at the
simplicity of
it.

1 Pet. 3.2.

And secondly, bee not offended with the simplicity of this ordinance of God: You see that our Preaching is confined to one subiect, from which it may not swaue or stray; *viz. The Word: Christ, and the Gospell of Christ*; we must *know* nothing else amongst you: Doe not you desire to know or heare any thing else from vs: This is the property of Saint *Peters* new borne Babe, one borne againe of water and the spirit, to desire the *sincere milke of the Word*: *ἀδοκον γάλα*: Milke that is pure as it cometh from the breast, without the mixture of any thing else with it. If wee feed you with this sincere milke be not you nauigated with it, take heed of loathing of it: A sincere heart will desire after sincere milke: So much longing after mixture in the Preaching of the Word, as a man shall finde in his heart, so much insincerity is in it. If we preach the bare Word to you, if we present Christ vnto you, and naked Christ, without the cloathing of humane wisdom, the *wisdom of words*, as Saint *Paul* calleth it; bee not you offended at it: Wee must Preach Christ as Saint *Paul* preached him, *Christ crucified*: Now he was crucified naked; euen so must we preach him vnto you. This is the excellency of preaching, not to set forth Christ vnder a veyle, as it was in the time of the Law, but to lay him naked, that every one may see him with open face: So to present Christ vnto the eares and hearts

1 Cor. 1.23.

hearts of the hearers, as Saint Paul himselfe presented him vnto his Galatians, to draw him out to the life, to crucifie him before them: so to present him, as he was presented to the eyes of the Iewes, when they saw him hanging vpon the Crosse. Be not offended therefore with the simplicity of Christ, and the doctrine of Christ, we must preach nothing but this Word.

Gal. 3.11.

Be instant; we must, *conuincere*, stand vp to the worke, so must you in your place and station. Be instant, and that as we must be instant: 1. With Earnestnesse: 2. With Diligence.

Use 3.

Be instant two wayes,

1. Be earnest about this worke: *It is good to be earnest (or zealously affected) alwayes in a good thing*: Sure I am, you cannot be earnest, or zealous in a better cause than this; It is Gods cause, it is the Churches cause, nay, it is your owne cause, a cause that concerneth you neerely, your soules cause, your welfare, your happinesse, your life and liuelihood, your saluation depends vpon it: If euer you will be earnest in any cause, be zealous in this. Be earnest, 1. With your selues; 2. With others.

I
Earnest.
Gal. 4.18.

1. With your selues, and that both to stirre vp your selues to the duty, and in the duty.

I
With them-
selues, exci-
ting them.
Isaues,

First, bee earnest to stirre vp your selues to the duty: great need of earnestnesse in exciting and stirring vp your selues this way.

For 1. there is a naturall auersnesse in euery man, that sets him off from the duty: Flesh and blood finde no taste, no relish in this ordinance of God, the Word purely preached: This is one of those things of God, of which Saint Paul speaketh, *That the naturall man receiueh not, discerneth not, understandeth not*: Great need therefore to vse all holy meanes to quicken and to excite spirituall appetite.

I
To the duty.
Reas. Why.

I Cor. 2.14.

And 2. Besides this naturall auersnesse, you shall finde many pull-backes, many auocations, many lets and impediments to draw you aside, to hinder you. Those in the Gospell (which I named before) are too common; Farnis,

Oxen,

Oxen, domesticall affayres, ciuill employments. The worlds butinesse will steale away the time from Gods butinesse: Our bodies will seeke to starue our soules; our particular callings will ingrosse all the time, that there shall be little left for the generall.

3. Besides these auocations, you must make account to meet with many discouragements: It may be taunts and reproaches from prophane and wicked men; it may bee an ouerly countenance from friends and alliance: some dust or other Satan will bee ready to stirre vp to blinde your eyes withall, that you should not see to finde the way to the house of God, to attend vpon this his ordinance. Great need of earnestnesse to excite and stirre vp your selues, that you may ouerlook all these seeming lets, impediments, discouragements.

²
In the duty.

Secondly, be earnest to stirre vp your selues in the duty: as there is a naturall auersinesse in vs to the duty, to keepe vs from it, so there is a naturall slothfulnesse, deadnesse, dulnesse, wearinesse; which will be ready to seyeze vpon vs in the duty, to make vs performe it carelesly, formally, negligently: The best of Gods people haue often experience of this malady in themselves. Sometimes our bodies will be disposed to drowinesse and sleepeinesse (as it was with *Eutichus* at Saint *Pauls* Sermon) and that perhaps rather now than at any other time; but oftner our hearts, our soules: *I sleepe, but my heart waketh*, saith the Spouse. In hearing of the Word, wee may often inuert the sentence, *I wake, but my heart sleepe*th: Our bodies are present, but our soules, our hearts, are absent. Great need to awaken our selues, that we may heare, and heare with attention; that we may watch vnto hearing, as the Apostle exhorts the Colossians concerning prayer, *That ye should continue in prayer and watch in the same*: So, continue in hearing, and watch in the same: Watch lest we should bee overtaken with this spirituall deadnesse and drowinesse, which is so ready to creepe vpon the soule, to come ouer the heart, to bind vp the senses, the affections of it.

Ast. 40.9.

Cant. 5.2.

Col. 4.2.

Our

The Peoples Duty.

25

Our Saviour reprimeth his Disciples that they could not watch with him one houre, when as he himfelfe was yet absent from them. The reproofe will lye as iustly againſt vs if we cannot ſtirre vp our felues to watch with Chriſt one houre, eſpecially when as Chriſt himfelfe is preſent with vs, and that after a ſpeciall manner, as he hath promiſed robe in the midſt of this his ordinance. And therefore when we draw neere vnto God in this part of his worſhip and ſeruiſe, let vs in his feare, as in his preſence, awaken our hearts, Intend our ſpirits, that we may attend vnto what the Lord ſhall ſay vnto vs. It is *Lydiaes* commendation, after that God had opened her heart and wrought effectually vpon her, *ſhe attended to the word that Paul ſpoke.* Thus ſhould Chriſtians attend vpon the Word; euen hang vpon the lips of the ſpeaker, as the Babe doth vpon the Breſt: watch every word to take it before it fall to the ground. Thus ſhould Chriſtians be earnest with themſelues, in ſtirring vp themſelues to the duty, in the duty. They that will take the kingdome of heauen, diſpenſed by the Miniſters of the Word, they muſt take it (as they did in the dayes of *Iohn the Baptiſt*) *with violence.*

Mat. 26. 11.

Mat. 26. 11.

Ag. 16. 14.

Mat. 11. 12.

2. As you muſt be earnest with your ſelues about this worke, ſo alſo with others, and that both with God, and with man.
 1. **Fiſt, Be earnest with God:** It is he that holdeth the bottles of heauen, the ſtouds in his hand, that caſteth it to raine vpon one place and not vpon another: It is hee that watereth his owne inheritance, his garden, his Church, where, and when, and how, it pleaſeth him. And therefore forget not to be ſilene and earnest with him.
 2. That he would ſend forth ſuch labourers into his harveſt, ſuch as may be indued with miniſteriall abilities for the diſcharge of this worke.
 3. That hee would give liberty vnto them, that hee would ſet open for them a gate, a wide way of entrance.
 4. That he would ſet free their labours, that he would not onely ſet open a wide, but alſo an effectuall dore, that the Goſpell may

Be earnest

with other

and that

With God

Amos 4. 7.

For three

things.

Mat. 9. 38.

Col. 4. 3.

1 Theſ. 3. 1.

E

haue

1800

Iosh. 15. 19.

have free passage in their mouths, and in the hearts of the elect people of God: *Ability, liberty, efficacie* in the dispensation of the Gospel, depends all vpon God himselfe: And therefore be you instant with him, that hee would bee pleased to water your inheritances with this dew of heauen: It is *Achass* request (I remember) to her father *Caleb*, that seeing he had given her the *South-Country*, hee would *giue her the springs of water also*. God hath allotted vnto you in this Island, a seat pleasant enough, euery wayes accommodated with all other requisite conueniences: you want nothing but the springs of water, springs of those waters, those *living waters*, flowing out from the Sanctuary. Be instant with your God, your heavenly Father, that hee would *strike the rock* for you, that he would giue vnto you *these Springs from aboue*, that hee would more abundantly refresh and make glad your dwelling places with these *living waters*: be instant with God.

2.
Be instant
with men; and
that

I
Ministers
themselves,
to stirre them
vp to their
duty.
Col. 4. 17.
Reu. 2. 4.

Ion. 1. 10.

2. Bee instant also with *Men* about this worke, and that both with the *Minister*, themselves, and *others*, with the one to preach, the other to heare the Word, both to attend vpon this ordinance of God.

1. Be earnest first with vs the Ministers of the Word, to put vs forward vpon this seruice: It is not only your liberty, but a part of your duty to put vs in mind of our duty, whom God hath set ouer you: *Say to Archippus*, it is Saint *Pauls* charge to the Colossians, *this is a principall part of our duty to preach the Word*; it ouer neglected, it grow slacke and remisse in it, as it was the case of that Angell of the Church of Ephesus: *Bee you instant with vs*, put vs in mind of it, stirre vs vp with it, wee are bat men, and therefore subject to forget: you and our sinnes, to forget our duty, though we haue neuer so much cause to remember it: *Jonas* fell asleep in the hold of the ship, in the midst of that storme, when hee should haue been praying for himselfe and them that were with him. Thus it fareth many times with the Ministers of the Word, wee are subject to a sleeping forgetfulness, to bee

rocke

rock-asleepe with the profits and preferments of the world, whilst, in the meane time, our flockes, our charges, nay, our selues too are in eminent danger. Let vs craue that fauour from you, that in this case you would play the Marriners part, that you would awaken and stirre vs vp to the discharge of our duty, which concerns you and our selues so neerely. Stirre vs vp: but how?

Why, 1. by *Christian exhortations*, friendly aduice and counsell. Awaken vs by word of mouth: Herein onely observe three Cautions; that this be done, 1. with loue, 2. with wisdom, 3. with a due respect to our places and callings. With loue, that it may be without bitterness, without any tincture of priuate spleene against our persons: dip your reproofes and exhortations in oyle, they will drine the better; with wisdom, with a due poyzing and weighing of all circumstances, as time, and place, and the like, as also a due consideration of our strength and ability, for the discharge of this duty: with respect *vnio* our callings and functions: It is Saint Pauls charge to Timothy; *Rebuke vs an Elder, but exhort him as a Father*: 1 Tim. 5. 1. Tare and masterlike reproofes out of your mouths, though we deserue them, yet doe not become you. *Exhort vs as Fathers*: Thus stirre vs vp by exhortations: And,

2. Stirre vs by *incouragements*: what incouragements? Why, not onely verbal, but reall incouragements; viz. 1. *Competency* of meanes and maintenance, suitable to our paines and charge: Take heed of being accessary to the staruing of this ordinance of God and your owne soules; by *unshing the mouth of the Oxe*: Let them that wait vpon and serue at the Altar, liue and liue comfortably by the Altar: 2. by giuing due honour and respect to our places and callings. Though our persons, perhaps, deserue little, yet our callings are honourable. *Paul* himselfe was of a mean presence (*His bodily presence was weak*), of a low stature, of a meane personage, but his function challenged respect: 3. By accepting our labours, lending vs your presence, your cares, your hearts, your liues, giuing entertainment to the worke of our minister: No in-

By Christian exhortations, wherein three cautions.

1 Tim. 5. 1.

3 By incourage-ments, chiefly reall in three things.

2 Cor. 10. 10.

couragement to the Ministers of the Word like unto this: When the people are 1. ready to receive the Word at their mouthes; the one as ready to heare, as the other to speake: When they hang vpon the Priests lips for knowledge. This is euen like sucking of the breast, which maketh the nurse to giue downe the milke more freely, more plentifully, euen whether she will or no: It is the want of this sucking of this sincere milke that hath made so many dry breasts in the Church of God; that hath disheartened and discouraged so many forward and hopefull instruments in the Church, if not to the stopping of their mouthes, yet at the least to the damping of their spirits, to the quelling of the life and power of their Ministry. And 2. when they profit by the Word, grow and thrive in grace by it. No such encouragement to an Husbandman as when he seeth his tillage to prosper, no such encouragement vnto a nurse, as when she seeth her child battell and thrive; it maketh them thinke, no paines too much: Whereas on the contrary, a barren soile, and a staruelling nursery kill the hearts of both. No encouragement vnto the Ministers of the Gospell like vnto this, when they finde the worke to thrive and prosper in their hands; when they see that the seed which they sow is not cast away, when they see that their labor which is not *vaine in the Lord*, is not in *vaine* neither in the hearts and liues of the hearers. This will make vs stand up to the worke, watch when we should sleepe; labour when we could be content to be at ease and quiet; thinke no paines too much. Thus stirre vp the Ministers of the Word, be instant and earnest with them.

2
Be earnest
with others
Psal. 122. 1.
Ioh. 11.
Ioh. 4.

And 2. be instant with others, priuate persons, neighbours, friends, acquaintance; stirre them vp to wait and to attend vpon this ordinance of God, with more diligence, with more care, with more conscience: Come, let vs goe up to the house of the Lord: Philip calleth Nathaniel: The woman of Samaria fetcheth her neighbours to come vnto Christ: Thus should priuate Christians excite and stirre vp one another, labour by friendly exhortations,

perswasions, encouragements to bring their friends and neighbours to meet with Christ in this his ordinance: This will be our comfort another day, that we haue euery one of vs, in the seuerall places and Nations wherein God hath set vs, bin instant & earnest in the cause of God, zealous and forward for the furtherance & propagation of the Gospel.

Be earnest: And 2. be Diligent in this worke; *The diligent hand maketh rich*, saith the Wise-man. It is no lesse true in spirituall than in temporall riches. Doe you desire to be rich in grace and holinesse, the best riches; attend, wayt vpon this ordinance of God with diligence, with constancy. If God be not weary of speaking, be not you weary of hearing. Frequent the house of God vpon all occasions. What euer the world thinks and speakes of it, it is no disgrace to be accounted a frequenter of Sermons, so that other necessary duties be not neglected: Christians must be like the Bee that goeth from flower to flower, to gather a little honey from euery one to carry to the hie, to make vp the store. We shall haue heed of a stocke, a store of grace, and therefore let vs goe from flower to flower, (I speake the more liberally and freely, because in these parts there is not the like feare of sursetting of the Word Preached, of erring on the right hand by an vnwarrantable running from Sermon to Sermon, to the neglect of mens particular callings, as may seeme to be in some other parts of the kingdome) embrace euery occasion which the Lord offereth in the publike Ministry of his Word, for the gathering of honey, the gathering of grace to carry home to the hie, to lay vp in the heart, to make vp a stocke, a store against the winter, against hard times, euill dayes, the dayes of triall, sickness, death: We shall then finde all to be little enough, and therefore whilest our Summer of health, and liberty, and peace lasteth, vp and be doing; euery day be increasing of the store; get something from euery Sermon, from this which you haue this day heard; if you carry away nothing else, yet carry away this resolution; that by the grace of God inabling you, you will endeavour to make better vse of all the publike means of grace which God shal hereafter in

Diligent.
Prou. 10. 4.

this or in any other place afford vnto you. One flowre will not load a Bee, neither will one Sermon, though neuer so excellent, load the head and heart of a Christian to make him rich in grace : And therefore be Instant, as Earnest, so Diligent.

Vse 4.
1. In season;
2. wayes.
I.
1. COR. 16. 2.

This is the third Vse : to draw towards an end in the fourth place : *Be instant in season* : And that 1. at the *set ordinary times*, set apart for this Exercise; the Sabbath day, the Lords day, then goe forth to gather this heavenly *Manna*, to make your prouision for the weeke ensuing. Then may you expect a speciall blessing from God in attending vpon this holy exercise, because as the exercise it selfe is Gods owne ordinance, so the day also is set apart by the like ordinance, for that exercise : 2. *Be instant in season*; viz. At those *speciall times and seasons* when the Lord is pleased to fit and to dispose you vnto the duty, after a speciall manner. There are certaine seasons, certaine *gales of grace* (as we may call them) which the experience of enery Christian can informe vs of, when the Lord is pleased to breath more kindly, more sweetly, more effectually vpon the heart and soule, to the quickening and enlarging of it, than at other times : Sometimes when it is kindly humbled and broken vnder some affliction, either outward or inward ; sometimes when it is warmed, and suppled, and melted with the fresh apprehension of some new mercy, especially with a clearer glimpse of the light of Gods countenance, a more full and rauishing apprehension of the vnspokeable loue and fauour of God in Iesus Christ : Sometimes againe, it is after a secret and vnexpressable manner moued, and inclined, and moulded to a more chearefull, a more acceptable performance of all dutie. Now these are *seasons* which should be very pretious in the eyes of Christians, which they should not let slip without a speciall improvement : take hold of them, make vse of them, as for other duties, so for this : When the wind blowes, whilst the Spirit of God breatheth vpon the soule with a fresher gale in sweet motions, inclinations, affections, resolutions, hoyse vp the sayle, make vse of that aduantage, in hearing and applying

ing of the Word; to heare it with more frequency, with more power, with more life, with more intencion of Spirit: *Thus in season.*

5. And lastly, *Be instant out of season*: And that

1. At other times, beside the set, the ordinary time, set apart by God himselfe; vpon the *weeke day*, as well as vpon the Sabbath day, when God shall offer a fit occasion. The word in it selfe is not, cannot bee out of season at any time. The Word is the bread of life, shadowed out (amongst other mysteries) by the Shew-bread vnder the Law, which signified not onely Christ himselfe, but all other spirituall repast which the Church hath with, and before God, and the meanes of their repast. Now bread, we know, is neuer out of season: All other meats, almost, haue their times and seasons when they are in season, out of season, but bread is alwayes in season. The like we may say of this ordinance of God, the Word preached, it is neuer out of season: Some other ordinances of God there are, as holy and religious fasting and feasting, humiliation and thanksgiving, they haue their times when they are in season and out of season. But this exercise of Preaching of the Word, it is alwayes in season, on the Sabbath day, on the weeke day; as the Shew-bread stood vpon the Table in the presence of God, vpon the weeke day as well as vpon the Sabbath: No time vnseasonable to appeare before the Lord in this ordinance of his.

Yfe 5.

Out of season
three waies.

1.

2. *Out of season*; when it may seeme to flesh and blood to be something vnseasonable, and that in respect of other occasions which may draw vs aside from it: If those occasions be not important, if they be such as may either be neglected altogether without any great preiudice to our selues or others, or such as may be dispatched sooner, or deferred longer; in this case let the lesser giue place to the greater. If it be with some small detriment to thy selfe in outward respects, yet remember what *Dauid* saith to *A-*

2.

2 Sam. 14, 24.

raunah; he will not offer a sacrifice vnto God of *that which cost him nothing*: Borrow a little from thy body, thy estate, thy worldly imployments, to bestow it vpon thy soule:

Make

Make bold a little with other occasions, to purchase some time for God and his worship and seruice.

3. And lastly, *Be instant out of season*; euen then when thou findest thy selfe vnfit & indisposed vnto the duty; yet euen then when thou findest a present indisposition hanging about thee, attend vpon this ordinance of God: It is a *Word of life*, a quickening Word, as well to put life into the soule, and to stirre it vp when it is dead, as to preserue and increase it: It is an Anabaptistickall frenzie that Christians should neuer attend vpon this or any other duty, but when the spirit moueth them: Wee often see ships riding a long time in a road stead, when they might bee in the haven; wherefore is it? that they may bee in the winds way (as we say) to take the first opportunity that shall bee offered: Euen thus should Christians anchor, as it were, in the house of God, euen then when they seeme to be becalmed, that they cannot stirre and mooue themselves about holy duties as they were wont to doe, yet euen then ride it out, wait vpon God in the vse of this ordinance: though vnfit for the present, bemoane and bewaile thy vnfitness, looke vp vnto God for life, and seeke it from him in thy attendance vpon this ordinance. This is Gods owne command (as for vs to Preach) so for you to *Heare his Word*; *be instant in season, out of season*.

FINIS

